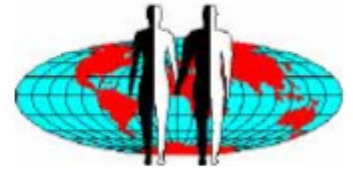


IMAGINE



OFFICIAL JOURNAL OF
THE SOCIALIST PARTY OF CANADA

Summer 2019

Volume 17 Number 1

IN THIS ISSUE:

- <i>Profit Before People</i>	1
- <i>Let's Cool It</i>	3
- <i>Moon</i>	4
- <i>Social Services?</i>	4
- <i>To Reform or Not to Reform</i>	5
- <i>Working Hands</i>	7
- <i>1919 Winnipeg General Strike</i>	7
- <i>Are Humans Naturally Lazy?</i>	11
- <i>Will Humans Ever Evolve?</i>	11
- <i>A Stable Society</i>	13
- <i>Song of the Happy Torturer</i>	13
- <i>Why Socialists Should Join Neighbourhood Associations</i>	14
- <i>States of Emergency</i>	15
- <i>Obscene & Heard</i>	16
- <i>When Will it End?</i>	18
- <i>Great Men Are We</i>	19
- <i>Declaration of Principles</i>	20

Profit Before People

"The meek shall inherit the Earth, but not its mineral rights."
—J. Paul Getty 1892-1976

People before profit: This is the oft repeated mantra of the Left. With increasing regularity, the cry goes up in the media decrying actions by capitalist enterprises that appear especially egregious that result in loss of jobs, pay cuts, or safety issues. Recently, the call went up when General Motors announced the closing of the Oshawa assembly plant that had operated for over one hundred years and currently employs about three thousand workers, not to mention the estimated seven spin off jobs for every GM worker. The call goes up for African gold and diamond workers and much more.



<https://www.heraldnet.com/nation-world/flight-records-found-at-737-max-crash-site-in-ethiopia/>

On March 30th, the *Toronto Star* published an article in the Business section by David Olive entitled, "How Profit, Poor Oversight Were behind The Fatal Crashes – Boeing Have a Lot To Answer For". It referred to the two airplane crashes involving the new Boeing 737 Max, killing 346

passengers and crew in Indonesia and Ethiopia. Hearings in Washington noted the similar causes, but most damning, the rushed development of the airplane and the lax certification by regulators based on Boeing's word



Remnants of United Airlines
Flight 553 at December 1972
crash site, the first fatal accident
for a 737

that only the 'modest ' tweeking' was not a concern. It also came to light that Boeing was in a race to get the new plane to market before the Airbus SE was ready and the expected cut into Boeing's market share could take place.

The 737Max's larger engines had to be placed further forward, risking destabilization at slower speeds on turns. Olive writes "When the article reaches too steep a vertical angle it can stall and go into an unrecoverable nose dive." Anti-stall software – Manoeuvring Characteristics Augmentation System (MCAS) was installed to correct this and Boeing decided to feed data to MCAS from only one of two fuselage-mounted sensors, making the aircraft vulnerable to faulty data from a single sensor. The Indonesian crash indicated that faulty data from a single source was received by MCAS. Pilots are capable of overriding faulty data and using manual controls instead. In this case (Indonesia Airlines) the pilots did not even know that MCAS existed. Boeing argued at the hearing that using emergency procedures, the pilots could have regained control of the aircraft but emergency procedures also did not mention MCAS.

Presumably, this was an attempt by Boeing to establish pilot error and absolve themselves. Using flight simulators to recreate the Lion Air emergency indicated the pilots would have had less than forty seconds to avert the catastrophe. Ironically, one of Boeing's sales pitches was that the new aircraft would require no new pilot training and thus saving the buyer millions of dollars, "If Boeing minimized the risks of its new design to sell more planes, that would be an extraordinary corporate

scandal". Boeing's reaction has been to rejig MCAS to receive data from both sensors and an offer to compensate customers for pilot training.

Reluctant to delay the airplane getting to market quickly, regulators in the United States, Canada, and Europe were easily convinced by Boeing's claim that no new pilot training would be necessary. In the US and Canada, the regulatory Boards – The National Transportation Safety Board and Transport Canada have been quick to review the certification processes involved. Undoubtedly, heads will roll, but when the dust settles, will anything that gets in the way of profit making be enforced? Not likely!

Yes, this is an example of putting profit before people, and rightly was exposed in the media. However, the Left misses several points in their rush to condemn errant enterprises. Firstly, every capitalist enterprise is in it for the profit – no profit or not enough profit, will close down any business in short order. Commodities are not produced for need, but simply for profit. Secondly, all enterprises are in competition with each other, whether they are in the same business or not. They all compete to sell their product before all others. Any and every advantage is sought and used and as the stakes get higher, often criminal activities such as industrial espionage are not uncommon.

One advantage that gains extra profit is to get your product to market before anyone else and enjoy the high selling prices before a rival can get to market and bring the prices down, a name your own price holiday. This is why Boeing dispensed with costly pilot training and were able to persuade compliant regulatory boards to accept and certify the 737 Max. They had to beat the Airbus SE and reap the extra rewards for the shareholders.

Capitalism is a system of profit before anything else, be that working conditions, as exemplified by the nineteenth century conditions in third world factories, the environment, safety, or anything else that gets in the way of profit. Because of this, capitalism can never change even if it wanted to. It must be removed by the majority class, the workers, and the sooner the better.

Boeing?

Duty of Care

- Ethical and legal obligations
- "the legal obligation to safeguard others from harm while they are in your care, using your services, or exposed to your activities"

Reference: Collins English Dictionary

Capitalism?

Let's Cool It . . .

Our friends at the *Toronto Star* have always had their hearts in the right places, where ever their heads may have been. An article in their issue of May 25/19 included Environment Canada's Climate Change Report, which predicts that climate change will cause heat waves in Canada to become more frequent and intense in the near future.

In June and July last year temperatures in Eastern Ontario and Western Quebec rose to between 33C and 35C degrees each day. The humidity which rose to 94% at times made that heat feel far more suffocating. On the humidex Montreal

peaked at 44C just below the threshold for conditions Environment Canada called 'dangerous to human health.'

July 2018 was the hottest month Montreal had experienced in 97 years.

During the heat wave hospitalizations almost doubled and deaths outside hospitals more than tripled. Public Health Officials recorded almost 6,000 ambulance calls and 66 heat-related deaths.

Depending on how quickly we can reduce greenhouse gas emissions, extreme heat that now occurs once every twenty years could happen once every five, or even every other year by 2050, the report says.

Couple that with the fact that heat is worse in cities where more than 83% of Canadians live, we're going to have a very serious problem.

Cities can be as much as 12 degrees hotter than surrounding areas because of the urban heat island effect: namely, asphalt and concrete, which heats up, covers much of the ground instead of soil and vegetation, which would otherwise provide shade and cool the immediate area.

No matter how hot the air is, if your skin is hotter, heat will transfer from your hot skin to the surrounding air. When your skin is hot to the touch it's actually your body trying to cool itself. But age decreases these abilities. Starting at age forty, but especially after sixty-five, people can't sweat as much, nor can their capillaries

dilate as well. Humidity, beyond making the heat feel worse, actually prevents your body's ability to cool itself. For sweat to evaporate there needs to be room in the air to accept the sweat. The more humid it is the less room there is for the sweat to move from the skin into the air.

Sixty six people died from heat in Montreal in the first week of July 2018, eighty nine across Quebec.

The people who died were mainly low-income, elderly, and living alone. Many had severe mental health illnesses, alcohol dependency, or chronic heart or lung disease.

Dr. David Kaiser, a preventative medicine specialist with Montreal Public Health, said "Cities across the country cannot address the problem unless they're counting them correctly. If you don't have the data, then you don't solve the problem, and you can only solve problems for things you can measure, right? So if you're

not measuring, you're not going to do anything about it."

The problem is that the majority of low-income people, whether elderly or young, cannot afford air-conditioners. If everybody could it would still be a problem. The number of A/C units world-wide is expected to nearly quadruple by 2050. The International Energy Agency notes

that while 90% of Americans have A/C, only 8% of people in Latin America, Africa, and the middle East do. People in those regions are expected to buy A/C by the millions.

Increased A/C use will cause electricity demand to soar and if power comes from carbon-producing coal or natural gas, human cooling will exacerbate global warming.

So however one looks at it, it's another problem capitalism creates and cannot solve, because within capitalism, whenever people attempt to do in this matter, they will inevitably be screwed and possibly cooked.



<https://www.cbc.ca/news/technology/canadian-climate-cities-2080-1.5014695>

∴

Moon

first a goddess
man made you
as he fancied
next a florin
aristocrats gamed
to win a love
with you burghers
speculated on gentry
for fat daughters
explained away
you became a flat
planet's appendage
still you lit the
way through hay
stacks and bushes
now national monopolies
make a whore of you
for the first gun
to knock you up
gets the largest
slice of coin
o common lovers
stand you idly by
while they rape her?

1969 Trevor Goodger-Hill



Social Services?

About one billion dollars is being slashed from Ontario's Children, Community and Social Services Ministry over the next three years, according to the provincial budget released April 11th.

Annual spending will drop from \$17 billion for the last fiscal year ending March 31st, to \$16 billion projected for 2021-2022. The reduction is largely due to the government's previously announced plan to overhaul social assistance over the next eighteen months to achieve (believe it, or not) "Better outcomes for clients," reduced costs and, "more accountable" programs the budget says.



<https://www.thestar.com/politics/provincial/2019/03/26/autism-layoffs-premature-says-community-and-social-services-minister-lisa-macleod.html>

This is part of the overall strategy of the Ford government to balance the budget by 2024.

These changes, supposedly aimed at helping people move from welfare into work, will result in an estimated annual savings of \$720 million within three years, according to the budget.

A further \$510 million in annual savings are expected through streamlined administration and simplified reporting in programs such as, Income Support, Child Care, Affordable Housing and Homelessness Prevention programs.

Although not spelling out the budget, government officials said increased spending of as much as \$300 million a year for the province's Autism Program is also contemplated over the next three years, and will be confirmed after public consultations this summer.

NDP leader, Andrea Horwath, said the social

services cuts will put everything from support for people living with disabilities to the social safety net everyone counts on, at risk.

“The Doug Ford government doesn’t want to give the most vulnerable among us, dignity,” she told reporters.

The budget includes few details on the cuts beyond those announced last fall by minister Lisa MacLeod, as part of a massive revamp of the province’s \$10 billion Social Assistance System that supports about one million Ontarians.

There will be no rate increase beyond last fall’s 1.5% - a figure down from the previous Liberal government’s 3% hike. As previously announced, people relying on Ontario Works will be able to earn \$300 a month – up from \$200 – before benefits are clawed back.

As always there is a catch: clawbacks will jump to 75% from 50% under the change expected by the end of the year.

The multi-year, multi-ministry initiative includes, counselling and improved job-training, but as reported earlier, it also comes with a new definition of disability that critics say will make it more difficult for people with episodic diseases and mental health issues to qualify.

Finance Minister, Vic Fedeli, defended the measures as improvements, stating that “Through training and incentives, they will end up with the dignity of a job.”

The government is also planning to launch a review of the province’s twenty supportive housing programs that serve more than 90,000 people with a wide range of needs to reduce pressure on other social services, such as health care and justice systems.

Although not specifically stated in the budget, Ministry Officials said that cuts are not coming this year to the \$95 million Special Services at Home program providing \$3600 per year to families of children with special needs. About 28,000 children are served through the program, but ministry officials refused to say how many are waiting. However, 8,000 were waiting in 2014.

Obviously many people will be adversely affected by the implications of the budget. Though some will welcome parts of it, such as spending increases on the autism program, the Ford Government will be balancing the books regardless who else may suffer. It all boils down to money. Under Capitalism well meaning politicians – which certainly does not include Ford – may maneuver within budget constraints to do the best they can. This is a simple case of a reform within which some may benefit, but most will not. In a Socialist Society there will be no reforms because money will be abolished and all can take from the Common Store of Wealth what they need.

To Reform or Not to Reform

(Reprinted from *IMAGINE*, SPRING 2012 Vol.10 No.1, pp. 8-9)

Socialists are frequently asked where the party stands on various reforms and the questioner is usually amazed to hear that we don’t advocate reforms. This does not necessarily mean that we oppose them. What we do oppose is a policy of reformism which is quite a different matter.

There are different kinds of reforms; some are of the immediate, bread and butter kind, e.g. medicare, minimum wage, forty-hour week, safety legislation in the workplace; some affect democratic rights such as the extension of the franchise, freedom of the press and of assembly. Others are similar, but on a broader, more humanitarian level, e.g. civil rights, an end to discrimination in the workplace, the right to abortion, equal rights for gays. The list of reforms both proposed and enacted is almost endless, but there is one common thread – they make life more bearable within capitalism. This is also in the interests of the capitalist class. Contented and healthy workers are less likely to disrupt the system and more likely to be more productive in the process of exploitation and fit to fight the bosses’ wars.



<https://popularresistance.org/after-occupy-reform-or-revolution-american-autumn-excerpt/>

However, different and competing sections of the capitalist class will have different priorities. In the last thirty years, during which the upholders of neo-liberal capitalism have mostly held power, there has been a

general trend by those politicians, (Thatcher, Reagan, Harris), to remove or water down reforms. The abolition of medicare would create business for the Health Insurance companies who pour fortunes into politicians' election expense funds. In Ontario, a decade ago, we saw the Harris government blatantly passing a law giving employers the right to institute a sixty-hour week. In 1964, the Johnson administration passed the Civil Rights Act which has been ignored by some state governments, the reality being that state laws supercede federal ones.

We of the Socialist Party of Canada do not oppose measures that are beneficial, however temporary the benefit may turn out to be. What we oppose is any party that offers a program of reforms. This is because no amount of reforms will change the fundamentals of society as presently constituted, i.e. the ownership of the tools of production by a small minority and the consequent wage enslavement of the majority, leaving capitalism to stumble and blunder along from one crisis to another. Many parties of the Left have argued that socialist consciousness grows out of the struggle to satisfy immediate needs. If there were any credence to that theory, we would have socialism now, or at least a movement for socialism millions strong.

When any party claiming to be socialist advocates a reform or supports one being advocated by an avowedly capitalist party, they attract new supporters and voters. These may or may not support, or even understand, socialism, but they are primarily interested in the reform of their choice. If too many join they become a majority and the party becomes a reformist one. It may be interesting to review the performances of our critics on the Left in this regard. There are many examples of them falling into the reformist trap. There were many socialists in the early days of the British Labour Party, The Socialist Party of America (SPA), and the Canadian Cooperative Commonwealth Party (the forerunner of the New Democratic Party). The philosophy of these parties was, 'We want socialism but it will take a long time to convince millions of people and, since conditions are so bad now, we need something in the meantime'. The problem was 'in the meantime' became forever. Nobody would say these parties are socialist now, including the parties themselves! What may not have been obvious in the early years of these groups, but has become so with the passing years, is that if one wants reforms the avowedly capitalist parties will be only too happy to pass them if there is a pressing need and it is popular to do so or when socialist ideas start taking hold.

The Second Working Men's International, that contained many brilliant socialist writers, fell into the reformist trap to such an extent that our companion party in Britain refused to affiliate. After the Russian Revolution, some of these parties fell into another trap, that of state capitalism, which is just another way to administer capitalism. Trotskyist groups have

campaigns against unemployment without regard to its cause, and in the US worked hard in the Civil Rights movement, oblivious to the fact that white people do not even have equality with each other. There can be no equality within a capitalist society. At the last federal election in Canada, the so-called communist party published a manifesto of their policies, all of which were reformist. A typical example was that they would heavily tax the major corporations, thus indicating that corporations and the capitalist system would still exist if they won power.

The International Socialists (Socialist Workers' Party in the UK) are in the forefront of campaigning for reforms, believing it will lead workers to draw socialist conclusions. Not only are they unsuccessful, but have become elitist thinking that the working class cannot by itself arrive at socialist understanding but would need them (the IS) to organize a coup and establish it from above, which any knowledgeable socialist knows would be a disaster. For socialism to be established, it would have to be the democratic act of the immense majority who understand what it is and don't need leaders to tell them. The Socialist Labour Party has insisted for years that they are not reformist, but in the presidential election of 1896, they presented a whole platform of reforms. A few years later, Teddy Roosevelt took all these ideas and used them as the platform of his newly formed 'Bullmoose Party'. Nor have they changed much. In the last issue of their now-defunct journal, "People", they advocated campaigning for the repeal of the US Immigration Act. If one fights against a reform, one is still attacking the effects of capitalism.

All of the above organizations have criticized the Socialist Party of Canada and its companion parties for never advocating reforms, yet all of them have fallen into the trap of attempting to grapple with the worst effects of capitalism, which is all reforms do, and by doing so, knowingly or not, they are working for the continuation of capitalism. Time and energy spent in such activities, is time and energy not spent working for socialism. Since the Industrial Revolution we have had two hundred years of reforms and still poverty is rampant, still industrial plants pollute the air, ground and waters, still wars rage killing millions.

We of the World Socialist Movement stand alone in advocating the immediate dissolution of the capitalist system and thus putting an end to its disastrous effects for mankind. Only by gaining control of the tools of production and the world's resources and managing them democratically in the interests of all humans, can we have a society where there will be no need for reforms. So, why don't we advocate reforms? Because we have something better in mind.

∴

Working Hands

Ours the hands that make the thunder;
Ours the hands that always bleed;
Ours the hands that do your plunder;
Ours the hands to fill your needs.

2000—Trevor-Goodger-Hill

The 1919 Winnipeg General Strike

(Reprinted from the *Western Socialist*, Vol. 36 No. 269, 1969, pp. 12–16)

I have been bombarded throughout the past half-century from many quarters to write on this event. Hitherto I have refused, being reluctant to do so, feeling that one cannot deal with events in which one may have been involved and do so with the objectivity necessary. For the same reason I refrain from reviewing books in which I may have been (honorably or otherwise) mentioned.

But now, this year being the fiftieth anniversary of that historic event, receiving an official request from the Executive Committee of the Socialist Party of Canada, and simultaneously one from the United Steel Workers of America (Canadian Section) I feel I must comply. The Steel Workers, with headquarters in Toronto, will hold their National (annual) Policy Conference in Montreal, May 1st and 2nd, this year, and intend to

commemorate the Winnipeg Strike's fiftieth anniversary and have their proceedings covered by national radio and possibly television.

As to the Strike and myself. Contrary to general opinion I had little or almost nothing to do with it personally, and therefore have very little knowledge of all the ingredients which led up to it. That the panic-struck authorities pounced upon me in their blind fury and were successful in having me jailed, does not alter the fact. That I went to Winnipeg at the behest of a committee of workers as a spectator and in the week (approximately) I was there, sitting by invitation once with the Strike Committee, and addressing a few open-air gatherings, gave the authorities their chance and they took it.

I have no documents in my possession at the moment and must rely only upon a memory which at the age of eighty-one may be defective, although my contemporaries seem to think it is almost too devilishly keen.

Recommended for reading, though, is a work of some years ago by Dr. D. C. Masters, and there are in Canada two other works by scholars whose names for the moment escape me. Both are from the Toronto University Press. Also, I understand, a further work on this subject will shortly appear from the pen of David J. Bercuson of Montreal. These are recommended for what they might contain to students of Canadian history. I have but few reservations for the master's opus and these only on rather minor points.

Background of the Strike

To understand the Strike one should place it in the context of the social atmosphere of the country, the position of organized labor (especially in Western Canada), together with the political situation of that time.

The government was a coalition wartime product. The war (to make the world safe for Democracy) was over—but not the peace (the outbreak of which was “more cataclysmic than the outbreak of war.”)

The Government had been operating for some



time less and less by statute and more and more by the exigent weapon of “Order-in-Council.” The Meighen administration came to be known as “government by Order-in-Council.” The people were ordered not to eat meat on two days of the week but at the same time were not informed as to how the many poor were to get meat on the other five days. A censorship, under the erudite Col. Chambers was established and hundreds of publications were banned, the penalty for possessing any cited: twenty years in the penitentiary. The governmental “sublimity” slid rapidly downhill to the lowest depths of the “ridiculous.” For under this Order-in-Council such works as Darwin’s *Origin of Species*, Tyndall’s *Fragments of Science*, and even the Savoy operas of Gilbert and Sullivan were placed on the governmental “Index Expurgatorius.” This in the attempt to ban the socialist and labor classics of a century.

Rapidly rising prices affected all, particularly workers. The allowances to the wives and families of men in the service overseas had not been increased and many hardships were the lot of these folk. Scandals in connection with the war effort were popping up all over the country in which prominent patriots figured: The Ross rifle that jammed; the “Flavelle” affair; and the noise about hay for the armed forces. And when the cry about corruption in the purchase of hay went up governmental donkeys immediately cocked their long ears.

Against these growing enormities Labor, particularly in the West, protested vigorously. They accepted reluctantly the order to eat meat but not on the two specified days of the week; they objected, somewhat as to what they should read, or what a man might have in his own library, but when instructions appeared as to what they should think, they balked.

In British Columbia in 1918, the employees of the Street Railway Co. Tied up transportation in Vancouver, North Vancouver, Victoria, and New Westminster for some time, their demands being for raise in pay but more so for a reduction of the working day from nine to eight hours. As one of these strikers said to this writer at the time: “Bill, if we don’t get the eight-hour day now, it will be a long time.” Many other instances of unrest among the workers could be cited, and all this could be accompanied with the fact of Western Canadian Labor’s dissatisfaction with the Canadian Trades Congress and its generally reactionary attitude.

The Strike starts

Into this setting one must place the Winnipeg Strike. So far as I can recall it developed in this wise: the organized workers in the Building Trades tried to open negotiations with the City’s Building Masters on wages and working conditions, stipulating that they wished to have the Building Trades Council, of which they were members, act as their bargaining agency. This was refused out of hand. A long story made short is that was how the building workers went on strike. At the same time the machinists, boiler makers, etc., in what were called the contract shops, tried to open negotiations with the Ironmasters of the City (Manitoba Bridge and Iron Works, Dominion Bridge Co., Vulcan Iron Works, etc.) in order to have the rates of pay for the same categories in the railway shops. These rates had been set for the railroads by William G. McAdoo. They were working under a signed agreement, the result of collective bargaining, at approximately 40% higher rates than their brothers in the contract shops. As with the Building Masters, the Iron Masters refused to bargain. They, like the building trades workers, wanted a bargaining agency: the Metal Trades Council.

And that is how it started.

Some highlights

A short account of a large and important event, such as the Winnipeg Strike, requires that specifics must give way to generalities. Nonetheless I’ll try to deal with some highlights as I can best recall them from my week’s sojourn in Winnipeg during the Strike.

Early in May 1919, the workers in the Metal and



Strikers surround the Board of Trade building

Building Trades had already “hit the bricks.” The international offices of all these unions gave no endorsement and no help. These men were on strike for a principle and without pay. Their only recourse was appeal to the general body of the city’s workers. And this body was, of course, the Trades and Labor Council. So, May 6th, 1919, the Trades Council was confronted with the question of either giving support to the strikers, or not. Following long and heated debate the decision was made to take a vote of all the Council’s affiliates on the question of a strike in support of the building trades and metal workers.

The result was announced at the next Council meeting, May 13th, 1919: over eleven thousand in favor; five hundred against. The strike was called for 11 a.m. Thursday, May 15th.

Seventy unions voted, all in favor. According to the report of H. A. Robson, K. C., appointed commissioner to investigate and report on the strike the vote was fairly conducted. From questions he claims to have put to certain members and officers of eighteen unions, some of whom were opposed to the strike “stated that the large majority had voted in favor...” [sic]

I found out quickly what would be considered a phenomenon under other circumstances and in another geographical area. Some thirteen thousand organized workers on strike in a city, have their numbers greatly augmented, almost overnight, by the sudden strikes of unorganized workers, from candy workers to newspaper vendors. This demanded attention and forthwith organizing committees were created to organize the striking unorganized.

The police had also voted and came out on strike, only to be requested by the strike committee to go back to their jobs. The reason for this should be apparent to any serious analyst of the situation. Not until they were confronted with the demand made later to denounce the strike, express regret for their part in it did the bulk of the police force appear as strikers. They were forced out by the forces of “Law and Order,” and their places filled with an assortment of second-story men, forgers, burglars, etc., etc., chiefly imported from Minneapolis. I was to meet with and observe these pillars of justice in the County Jail later. But that is another story.

What lesson this strike committee was soon to learn (composed of men of different political outlooks though it was) was that when a withdrawal of efficiency on the part of labor takes place in a community everything stops. No milk and bread for the people, or for hospital needs, etc., and this affects not merely men and women but infants.

In this acute situation the committee acted with good sense and promptitude. The committee was composed of fifteen members and was thereupon named the “inner” committee. It organized another committee of three hundred known as the outer committee, which

then subdivided into communities specifically charged with those functions that would keep the city population as a viable community. So milk and bread, etc., supplies were maintained, transportation organized, and so on. Of course, there were inconveniences but the city was kept alive—and by the good sense, humanitarianism, and organization of the workers. The bosses could not do it. Those who had performed these social services, etc., heretofore for wages now were doing it without pay. This might give one a gleam of light as to just how socially unnecessary wages and the wage system really are.

Significant too was the action of the Strike Committee in requesting the theatre owners to re-open. This was a measure designed to keep people from congregating on the streets, a condition conducive to volatile and irresponsible action that could occur through the gathering of crowds, and one which, no doubt, would have been welcomed by the authorities as an excuse for violent repression.

So that the theatre owners would not be accused by the strikers (and one must understand that the families involved there numbered well over thirty thousand) placards were placed outside the theatres “Open by Authority of the Strike Committee.” One theatre manager had thrown upon his picture screen this message: “Working in Harmony with the Strike Committee.”

Also, in contrast with so many other strikes, this had no demonstrations, protests, or those other manifestations of which we see so much today. People were exhorted to keep the peace and keep off the streets. To this end numerous public meetings took place in the various parks of the city and its environs. The only parades of which this writer has knowledge were the rather huge parades of the returned soldiers sympathetic to the strike, and the significantly small parades of those supporting the Citizen’s Committee, composed chiefly of the officer caste. Common sense on both sides in this connection seemed to have been used by both parade managers. They paraded at different times, or, if not, trotted off in different directions. The Strikers’ soldier element also held daily sessions, of what they termed their “parliament” in Victoria Park.

How the Strike was broken

Attempts were made from time to time by elements on both sides to come to a compromise and end the dispute. I remember being asked to accompany a delegation in this connection to meet with one from the anti-strike soldiers. The meeting was presided over by Canon F. G. Scott, senior chaplain of the First Division in France. He came to Winnipeg to look after “his boys,” evidently had no interest in politics, a very gracious and charming individual, and with a deep sympathy for the



The Mounted Police charging down Main Street, 21 June 1919

Strike and the strikers. He seemed to me, from my short observation, to be very much attached to Russell.

The members of the delegation which I accompanied were Winning, Russell and Scoble. The spokesman for the other side was a young army officer, an attorney, Captain F. G. Thompson. My immediate impression of him as the talks opened was that he had now discovered the first arena in which he could demonstrate his legal expertise. All his questions were such as to provide material for legal action and he was definitely addicted, in my opinion, to the job of involving Russell in a legal tangle. I, thereupon, advised Russell not to attempt the answering of the obviously loaded questions. There may have been many other efforts on both sides towards affecting a settlement, but the foregoing is the only one of which I have any personal knowledge.

It was at the close of this abortive meeting that I overheard Canon Scott tell Russell that he had been ordered home to Eastern Canada.

As I remember Winnipeg, during the week of my stay (I had a longer stay later on, but that was if I remember aright, quite involuntary) it was the most peaceful city I had ever seen, a well disciplined and behaved community, singularly free from the crimes which are so noticeable in our cities today, and remained so until the installation of the special police (criminals and thugs already referred to).

The strike did not seem to be weakening, not to the extent that the employers expected, so drastic action was

needed. And this was used in the midnight, or early morning, raids on the homes of certain men. The six who were so unceremoniously “kidnaped” from their warm beds in the wee morning hours, were Russell, Queen, Armstrong, Heaps, Ivens and Bray. R. J. (Dick) Johns had not been in Winnipeg during the entire strike period, but was carrying out his duties as a member of the War Relations Labor Board in Montreal. I was taken from a CPR train in the city of Calgary, on my way home to Vancouver.

At the same time, several labor sympathizers from North Winnipeg who had the misfortune to carry “foreign” sounding names, especially Russian, were also swept into the net, and shipped with the rest to Stony Mountain Penitentiary. This I opine was (to slightly paraphrase the inimitable phrase of Gilbert and Sullivan’s *Pooh-Bah*) undertaken as “merely corrob-

orative detail, intended to give artistic verisimilitude to an otherwise bald and unconvincing (narrative).”

By this means was the strike broken. What lessons can be taken therefrom depends on how the workers now view the event. Unknown, perhaps, to a large majority of Canadian workers is the fact that what is now accepted without question—the principle of collective bargaining—resulted. Today the metal contract shops in Winnipeg all have agreements with the United Steel Workers. Several other so-called problems were attended to as a result of the Mather and the Robson commissions.

Lessons of the Strike

But while forms may have changed, and some “improvements” made—for instance in the living conditions, etc., of lumber workers and others—the basic fact remains. The workers are still wage recipients and the masters the beneficiaries of the surplus values extracted from the result of labor’s effort.

The workers still must engage in confrontations and even conflicts with their masters. The labor history since Winnipeg is replete with instances: the longshoremen of Vancouver—the then only remaining organized body of waterfront workers on the Pacific Coast in 1922; the strikes of miners and lumber workers; the Kirkland Land Strike of 1941. But why go on?

Strikes may result in changes and even so-called improvements but this is but superficial. This will

continue until the workers in sufficient numbers free themselves from the concepts of this society, from the ideas that bind them to the notion that the present is the only possible social system, and recognize that under this system “the more things change the more they remain the same”; that even now in their struggles over wages and conditions, like the character in *Alice in Wonderland* they have to keep running harder in order to stay in the same place.

But the Winnipeg Strike will go down in history as a magnificent example of working class solidarity and courage.

—W. A. Pritchard

Are Humans Naturally Lazy?

la·zi·ness ~ a noun

The quality of being unwilling to work or use energy; idleness.

Labour is a natural part of human nature, so what exactly happened to humans to become lazy? Can anyone exactly propose the idea that before capitalism, in other eras of society, there were humans who were unwilling to labour? Probably not, because before capitalism, and our governing system of political leadership, labour was still a necessity for every individual to survive. We can't suggest there weren't "lazy" people, but since the labour provided produced products in which the individual could personally sell or barter for other things for, not that their product was owned by another in which they received an income for their labour time, "laziness" prior to the capitalist mode was more about laboring for simplicity than it was about unwillingness to labour.

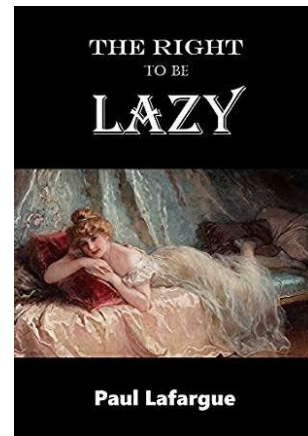
With the introduction of capitalism, and during the industrial revolution, our mode of production yielded more, but with automation labour began to dwindle. Through worker protests and revolts, political reforms over capitalism rose to provide services to aid those who lacked employment, as well as social services to take care of people. It's no coincidence that laziness, to labour in unfulfilling jobs, rose. Why else would people simply oppose labouring? Superfluous labour, unnecessary jobs, only created to obtain an income, is by definition a reason for labourers to become "lazy", especially when the governing system, and worker complacency over the

monetary system allowed humans to actually still receive some basic necessities without jobs. But we must be willing to admit that that our society, and mode of production is the cause of laziness. After centuries of being oppressed by authoritarian monarchs, the capitalist mode regurgitated the same tyrannical system. The only difference was that we could elect people to 'help' our conditions...

So because capitalism represented a new era in production, but also encompassed the same old tyrannical ruling-class over the workers, and politicians, being that they represented the working-class through public elections, but also the same old protection for the wealthy, land owning groups, the workers have been unrealistically unrepresented, and economically repressed. The only thing they can count on is the reforms they believe they need, which has inherently caused the social behaviour of laziness, and (in some instances) the unwilling to work because self sufficiency and individualism is repressed by the governing system to protect the interests and profits of the capitalist mode.

Humans believe we need to work for an income, not because labour itself is exactly necessary, but our necessity to buy back what we labour for is necessary. Humans are never unwilling to use energy, but idleness isn't inherently lazy. As much as humanity needs to labour in order to produce, we need idleness for self-reflection and our own personal happiness.

"Doubt is the origin of wisdom"
~ Rene Descartes



Will Humans Ever Evolve?

Oxfam says 26 people own the same wealth as the poorest 50% of the global population (2018). Wealth for the richest grew by 12% while wealth for the poorest fell by 11%: “Capitalism has lifted more people out of poverty.” Than what? Feudalism?

It's estimated that about 11% of the population is engaged in life-sustaining production. Socialism would free up the rest of the population to help in the life-sustaining production resulting in a 10-hour workweek. We could be enjoying a leisure economy. Already, there are enough homes for everyone and plenty to eat. Why continue to promote a system not capable of solving the

problem of everyone having their basic needs met?

"It will never work." All people have to do is decide they would rather volunteer their skills 10-hours a week. Capitalists do not run things. They pay other people to run things for them. Just so long as they see a profit on their investment, they keep the ones running things hired. If people are really worried about lifting people out of poverty, then making the means to life the common heritage of all instead of allowing a tiny minority to profit off of those doing all the work and producing all the wealth.

"Poverty isn't natural". A by-product of a system of land enclosure and enforced payments to live on what was once common land. Poverty was a term to describe those who lacked materialistic goods or a wide range of consumable goods, but doesn't take into account that simplicity, and producing for the needs was not only common practice, but a natural part

of human development, and social and economic determination. Poverty, as it is now, is defined as the lack of labour based income, to buy the necessities to sustain an individual's life, to have the safety and security of shelter, or to buy the new "thing", something only permitted to be obtainable with the permission of others, and what your labour (if at all) can "afford".

The socioeconomic system of governance and private ownership has stripped humanity of its natural rights, that the land provides life to all species, and our labour is ours alone, that we, individually can determine what is of need, and that of which is desired can be produced either through voluntary associations or by individuals themselves. The fact that we have produced technology to take over most industry through automation should actually provide a life with more leisure for the labouring class, yet wage labour and the amount we labour has actually increased due to the land owning classes, and the superfluous labour continually created.

It baffles the mind that poverty can exist in nations with enough resources to provide the basic necessity of life, but is completely understandable when those resources are privately controlled. It is true that

everyone's needs differ, depending on types or amounts, but not the qualities of specific goods. For humans to survive we need food, water, shelter, and protection from the elements while outdoors.

If these basic necessities are not provided by society or accessible for individuals to acquire, then the whole premise of society is tyrannical, both socially and economically. If we must compete to survive then why must we cooperate in this competition? Communities were founded on cooperation and empathy, not competition.

Hasn't humanity evolved past the hunter-gatherer mentality of competing with other families? This proposal we now live in civil nations of democracy and freedom under constant "cooperative" or voluntary competition is both archaic and an oxymoron. We have actively allowed ourselves to destroy the meaning of "community" by continually arguing that self



<https://vsanthakumar.wordpress.com/2017/03/27/economic-under-development-and-inequality-in-india-a-note-based-on-global-wealth-report-2016/>

determination and individual freedom is linked to 'social Darwinism' - survival of the fittest - but by doing so, we're actually destroying self determination and the individual freedom of others by expecting everyone to buy and sell their existence in the short amount of time that our lives have.

If we as a race can turn our backs on human suffering, for the potential of individual wealth and prosperity, our race, our species, is no more evolved than all the wild creatures of the world, even though many creatures in larger family groups actually take care of their kind. Having a functioning brain to calculate, create, and think doesn't make an intellectual creature. Using those functions to create a society with others for prosperity does. We can individually evolve past this orthodoxy of exclusionary societal rhetoric, but collective manipulation of such orthodoxy needs to be combated by all who oppose the suffering of others, and the systems that propagate suffering. Our society is an illusion of democracy and freedom if our only way to exist is through payments and coercive rules and laws. Social rules and laws can exist, only as long as the vast majority democratically agree to them, and as time goes on, more

and more are becoming economically frustrated. Will they evolve? Or will they expect our way of life to change through the exact same systems that perpetually create their frustration?

The above two excerpts are from "Progressive Thought and the Materialist Conception of History" - Dylan Muirhead, Dan Mullin

A Stable Society

Perhaps the silliest criticisms of Socialism is that if established it will soon degenerate into chaos.

So under good old stable capitalism we constantly have wars, whether global or localized, frequent depressions, preventable diseases, famine, breakdown of family life, racism, crime, planned obsolescence, traffic problems, as dwell as human trafficking. So though capitalism is in itself pretty chaotic, there are times when it's more chaotic than others. This happens to be one of those times. In the White House we have a jackass, in the U.K. there is all this chaos over Brexit, and in Ontario there is massive uproar over Ford's budget slashing and the problems they will cause if enforced. In recent years the world constantly has floods, forest fires, droughts and heat waves, all due to climate change. It's pointless attempting to eradicate all the above within capitalism.



<http://www.neighborworks.org/Community/Revitalization/Stable-Communities>

And yet all this can be solved very quickly by the establishment of a Socialist Society. So, what are you waiting for guys? Join with us and help us achieve it.

*"One man to live in pleasure and wealth, whiles all other weap and smart for it, that is the part not of a king, but of a jailor."
~ Thomas More*

Song Of The Happy Torturer*

Well hi there, Joe! What de ya know?
Squash your knuckles? Break your toes?

Don't answer now, just take your time.
We like to do our job just fine.

Our favourite tool's the cattle prod
And where it goes – up you, you sod!

Now let us hear your eyeballs scrunch
And your ribs crack when we crunch.

(A little sliver 'neath the nail
Will even turn a black man pale.)

But best of all's a knockabout
Until your perforated lungs can't shout

And the brain is liquefied.
We do our best! Just say we tried!

Won't answer now? Well that's no crime.
Come on, my lads – it's overtime!

** to be hummed vigorously in relation to the actions described, while preferably viewing a painting by Maurice Spira entitled "Overtime", reproduced as a poster by Amnesty International.*

1995 Trevor Goodger-Hill



Overtime, Maurice Spira

Why Socialists Should Join Neighborhood Associations

I have been involved in our association for thirteen years. In that time, I have helped in neighborhood clean up, fund raisers, meetings of up to 400 residents, public art and the location of colourfully painted garbage bins. We had a successful campaign to stop noise pollution from a local industry. Our Miner's Heritage Picnic saw a thousand people participating each year. We have created a neighborhood plan which is an attempt to preserve the working class nature of the neighborhood and rebuild much of the community that has been lost through businesses moving to shopping malls in the city periphery. Much of what we do takes the form of direct action. We don't ask for permission, we just do it.

I have served three terms on executive of the association, and decided not to run again as I wanted new people to get involved. Where I speak or take some sort of a leadership role, is where I have the applicable skills. I work to maintain a common ground approach within the organization. I helped develop a very successful neighborhood blog/newsletter. With my knowledge of labour history, I was able to put together the Miner's Heritage Photo Exhibit and to re-print the BC Federation of Labour's 1913 pamphlet on the Great Coal Strike of 1912.

The neighborhood association is an important area for socialist involvement. Of the popular organizations, such as trade unions or cooperatives, these associations are the easiest ones to implant oneself in. The reason is the lack of bureaucracy or controlling bureaucratic caste with which one must struggle in the other institutions. The neighborhood association is a natural place of involvement for militants who are retired, students, self-employed, or on social assistance.

The association gives a concerted voice to a neighborhood, creates dialogue and in doing so, helps rebuild community. Where these associations do not exist,

fear or prejudice-driven elements can stir up the populace, encourage hostility toward minorities or prevent positive developments within the community. Where a neighborhood association is already on the ground, it can preempt such hostility and steer the neighborhood in a constructive direction.

I have experience with such a situation. The neighborhood adjoining us has no association. An attempt to create a soup kitchen for the poor was crushed by a minority who whipped up fears about drug addicts and homeless people. In our neighborhood an old hotel has been converted into a controlled living space for people with drug and mental health issues. Some people tried to stop this chiefly due to fear, but our association was able to have a calming or moderating effect on the neighborhood.

My reason for joining our neighborhood association is no different from anyone else. I want to preserve the community that still exists in my neighborhood and to rebuild what has been lost. I am a member for a real reason, a reason that relates to my personal existence. I am not

there for any ideological purpose, much less to convert people to an ideology. And if you do have an ulterior motive for being there, eventually people will know it. Ultimately, there is no difference between what I am seeking, what our association seeks, and my personal beliefs. Community is also one of the foundation stones of libertarian socialism.

My approach to working in the association could be applied to any popular or grass roots

organization. First and foremost, I listen to what people have to say, probably the most important thing you can do. When you listen, you will find what a truly amazing amount of talent and experience exists in the group. In most cases, it will be far more than you possess, and you will learn more from them, than they will learn from you. Those few occasions where I do stand out are those areas where I possess abilities needed by the group.

Flexibility is important. Perhaps not everything done or said by the group is to your liking – though I cannot think of an instance when this has been so. (I must point out that not all neighborhood associations are as advanced as ours.) It is important to keep your mind on the main issues such as community building, inclusiveness, direct action and democratic process, rather than getting hung up on secondary issues.



Doing is a necessity. No one likes a person who talks but does not act. Within the confines of your time limits and capability, get involved and do things. Not just the "cool" stuff either. I put up the tables and chairs, take tickets, and try to be there when I am needed.

Speaking to the essence. You can refer to the core elements of socialism, such as direct democracy, direct action, self-management, and encourage such tendencies, without ever bringing up the "S -word." The overtly ideological will only divide people, but actual *socialist practice* will unite them. Furthermore, since you are not the only one in the group possessing many of the ideas you espouse, pull these ideas out of people, rather than trying to put them in when they are already there. (Nothing loses people quicker than appearing arrogant or a know-it-all.) People will, in time, figure out where you are coming from. But since you are respected, you will not be reduced to a media caricature.

One thing you will discover when belonging to a functioning neighborhood association, is that all progressives have far more in common with each other than xenophobic or reactive elements. Whether social democrat, socialist, Green or anarchist, at the neighborhood level, it does not seem to matter a great deal. All want people to have more control over their lives, to build community and to be inclusive.

Everyone's insight and experiences are valuable – including your own. An experienced, well-read socialist brings with her the knowledge of the sociology of power, a rich background in mutual aid, direct action and a general history of social movements. You will, of course, not be alone in possessing such knowledge, but the difference is, that as an socialist, you have specialized in these areas. You have the tools to strengthen the socialist tendencies that already exist within the group.

Furthermore, you have a vision beyond the progress of the neighborhood association, the city, or even community restoration as a whole. Once again, you will not be unique in this, but socialism envisages a form of organization completely different from that which exists at present. As the corporate state breaks down, socially, economically and environmentally, the old, centralized, top-down form of organization will become increasingly untenable. Neighborhood associations, as direct democratic, decentralized institutions, could form the nuclei of a new form of governance – one of federated neighborhood councils. When the breakdown commences, socialists ought to be there to promote this new organizational concept.

—Larry Gambone

∴

Our Companion Parties in the World Socialist Movement

The Socialist Party

52 Clapham High Street London SW4 7UN UK
Email: spgb@worldsocialism.org
web site: www.worldsocialism.org/spgb

World Socialist Party of The United States

PO Box 440247 Boston MA 02144
Email: boston@wspus.org

World Socialist Party (India)

257 Baghajatin 'E' Block (East) KolKata 700086, India
Email: wspindia@hotmail.com

World Socialist Party (New Zealand)

PO Box 1929
Auckland NI New Zealand

States of Emergency

There was severe flooding in four Canadian provinces in April.

Rising flood waters damaged homes and washed out roads, prompting politicians of all parties to warn about the rising crisis of climate change.

A dozen municipal governments in Quebec and four in Ontario declared states-of-emergency as the spring melt and very wet April pushed rivers, lakes and streams over their banks. Parts of New Brunswick and southern Manitoba were also affected by flooding. A rainstorm hitting Ontario, Quebec and New Brunswick brought as much as 60mm of rain to already flooded areas on April 26th and 27th making a bad situation worse.

The Federal Government deployed more than 1,700 soldiers to help with sandbagging and other relief efforts in Quebec, New Brunswick and Ottawa. Municipalities called for volunteers to help out all they could.

Federal Public Safety Minister, Ralph Goodale, said the response to all the flooding "Is an all hand-on-deck, whole government approach, including from everyday Canadians. Emergency situations, like these, tend to bring out our better angels. The instincts of Canadians are to help each other, that's who we are and that's what we do."

Politicians of all parties are beginning to realize that the effects of Climate Change are going to affect profits. This is something they take very seriously.

A recent analysis of a U.N. environment report said that delays in tackling climate change could cost

companies about \$1.2 trillion world-wide over the next fifteen years.

That is the preliminary analysis of the project that brought together twenty global fund managers to measure the impact of climate change on 30,000 of the largest listed companies. The group created a guide for investors to assess how their holdings would respond to different levels of global warming and policy.

According to Maurice Tulloch, Chief Executive



Officer of Aviva PLC, one of the participants of the project, “Investors have a central role to play in moving the world to a low carbon future. This collaboration shows how we can all make better decisions for our customers and for the environment.”

The investor group includes companies such as Manulife Asset Management, M & G Prudential Ltd., and DNB Asset Management. The work was guided and advised by Carbon Delta AG and Vivid Economics Ltd.

Extreme weather, including floods, tropical cyclones and extreme hot and cold days, are already hitting business operations. This is something the capitalist class must take very seriously, as obviously, it will affect their profits.

To what extent they may succeed remains to be seen. In the final analysis only a society where the profit motive does not exist will be able to deal effectively with this problem.



OBSCENE & HEARD

The Redpath Sugar Company decided to celebrate its 60th anniversary on Toronto’s waterfront with weekend-long celebrations on May 25th & 26th. The company asked Toronto’s poet-laureate, Albert Moritz, to write a poem honouring this auspicious occasion. However, his poem was dropped from the schedule. Morris thinks it was probably because he included material about slavery and the sugar industry’s other historical injustices. “The poem is about the totality of the industrial system, including the sugar production system from plantation to candy bar. The creation of the plantation system with the consequent destruction of the previous indigenous ways of life and so forth. It’s not a thumping social protest poem against slavery or anything like that, but it distinctly has those elements in it. So, my guess is that’s what they didn’t like.” The poem, “The Current of the Sugar,” is too long to include here, but if anyone who wishes to read it can find it in the May 25th *Toronto Star* – torstar.ca.

Most of you are aware that a waterlogged mortgage is one where the holder owes more on the house than its market value. There are now, literally, waterlogged mortgages in Canada, because of the intense flooding of the Ottawa River in May. Next year the Federal Government will roll out their new up-dated Flood-Plains Maps, close to two thousand of them. When they become available to insurers and prospective property buyers, a great many properties might not sell at any price, their value dropping to zero. Some experts anticipate an epidemic of mortgage defaults as owners realize their building’s property value is now far less than their outstanding mortgage, thanks to the extensive flooding. Yes, folks, life gets easier under capitalism all the time.

The Ford budget-cuts in Ontario have got just about everybody’s panties in a twist, particularly Toronto Mayor, John Tory. He isn’t very happy that Ford has halted this year’s estimated \$178 million funding for the city: “The city manager has been clear that these cuts create a hole in our already approved 2019 budget. He was also clear that we will not be able to make up this difference with efficiencies alone this far into the fiscal year. If your government proceeds with these cuts, the city will be forced to cut core services or raise taxes. To find a higher magnitude of efficiencies than ever before, half way through the year, simply defies logic to suggest

this is possible.” Many of the city employees now fear their departments will be made redundant with their consequent unemployment.

As of May 15th there were 704 documented cases of measles in the United States amid the largest outbreak of the virus in decades. Two thirds of those cases have been reported in the Rockland County and Brooklyn areas of New York City, where many ultra-orthodox Jews live. However, according to the New York State Health Department the average vaccination for measles at two hundred Jewish schools in Brooklyn is 96%. So while it is correct to say measles outbreak is significantly connected to ultra-orthodox Jews in New York, it is wrong to link the rising number of cases to the ultra-orthodox Jewish community at large. This has provoked several violent physical attacks on Jews in those areas. According to the New York Police Department hate crimes in that city are up 67% in the first quarter of this year. Out of 145 incidents this year 82 were anti-semitic. Capitalism is a divisive system, pitting Jew against the Gentile; black against white; natives against immigrants and son and so on. It's time to wake up and smell the coffee, guys. The only enemy is the capitalist system, which you could get rid of any time you want.

The Ford Motor Company announced on May 20th that it would lay off 800 workers in the U.S. over the next five weeks. This is only the beginning – its broader plan is to get rid of 7,000 people over the next few years. Many of these will be among the middle-level of management. To quote Ford's Chief Executive, Jim Hackett: “Consistent with our goal to reduce bureaucracy, we will have reduced management structure by close to 20%. This will result in an savings of about U.S.\$600 million.” Years ago when the company was buoyant many workers aspired to reach that mid-level of management thinking it meant security.

There are sixty-five species of plants and animals living in Ontario's Credit River Watershed that are at risk of extinction. In May the Intergovernmental Science Policy Platform on bio-diversity, part of the United Nations Agency's IPBES eco-system services, released a report estimating one million species are threatened with extinction across the world. The report was compiled by 145 experts from fifty different countries and a review of 15,000 scientific and government sources. The report blamed climate change, pollution, and invasive, alien species. “We are eroding the very foundations of our economies, livelihoods, food security, health and quality of life world-wide,” IPBES Chairman, Robert Watson said. Credit Valley Conservation ecologist, Laura Timms, said the numbers are higher than what's expected for baseline extinction – species that go extinct because of

natural processes. An example from the watershed is the Jefferson salamander that lives in the wetlands and forests is now threatened by development and land conversion in Brampton and Mississauga. Ontario has lost about 85% of its wetlands since European settlement. The loss threatens not only species, but also flood attenuation. Wetlands are like sponges soaking up the water and preventing it from spilling over into streams and creating flooding. Ontario's Endangered Species Act doesn't mean much because Bill 108 allows developers to pay a charge for a mitigation fee to build in areas where there are endangered species. Once a habitat has been destroyed it cannot be replaced.

Drew Greenblatt, Chief Executive of the American manufacturing firm, Marlin Steel, a producer of wire products, has purchased U.S.\$2 million worth of robots in the past fifteen months. The Baltimore-based maker of wire baskets is training employees on operating the robots and using laser cutting software. One may well wonder how a worker feels training a robot which is going to make him redundant. The company's machinists develop codes so robots can make parts to specification, which obviously will replace workers who would otherwise doing the job. In Japan there is a company laughingly referred to as The No-Light Company. This is because there are no lights on at night as computerized robots do all the work. There are no humans present.

As you can see folks, things ain't looking good for the working-class as a whole all over the world and the future looks a damn sight worse. Capitalism by its very nature creates the above problems, as well as war, famine, preventable disease, and the breakdown of society in general. However, this can all be overcome very quickly and very easily. All the world's working class has to do is organize politically and consciously to capture economic power so the means of life can be used for the betterment of all humanity. Experience has shown that workers alone can organize themselves very quickly when they want to – the most recent example being the Occupy Movement.

To sum up I can do no better than to quote the last verse of *The Mask of Anarchy*, by Percy Shelley:

*“Rise like Lions after slumber
In unvanquishable number--
Shake your chains to earth like
dew
Which in sleep had fallen on you
Ye are many--they are few.”*

When Will It End?

On June 3rd Canada Prime Minister, Justin Trudeau, promised his government will “Act in the face of sweeping calls for justice” from the National Inquiry into Missing and Murdered Indigenous Women and Girls, declaring that Canada must recognize the uncomfortable truth in this report. As a politician Trudeau refrained from using the word genocide, but generations of racist attitudes and policies toward aboriginals, particularly female, can’t be anything but genocide.

The inquiry’s 1,017 page report included demands which ranged from amending the Constitution to protecting Indigenous Rights and introducing basic minimum income, to creating new Indigenous oversight of police and changing the law to ensure tougher punishments for killers of First Nations, Inuit and Metis women and girls.

While Trudeau did not commit to fulfilling all 231 demands from the inquiry, he said his government will work with Canada’s Indigenous people to “Craft a national action plan,” which will tackle the violence that has seen an untold number of Indigenous women and

individuals.”

The report also points to long standing practices of taking Indigenous children from their home communities for foster care, including the “Sixties Scoop.” It also underscored the history of residential schools, the network of church and government-run schools that operated for more than one hundred years, where Indigenous children were removed from the families and forced to stop speaking in their mother-tongues to assume the practices of the settler society. The report called it “Death by a thousand paper-cuts.”

To help alleviate poverty, the inquiry calls for a national basic income catered to the needs of Indigenous people. It also calls for unspecified funding to improve housing in Indigenous communities, as well as health and social services, and to make sure no more children are removed from their home communities and cultures to be placed in far away foster care.

This is not the first national report on Indigenous Rights. Twenty-six years ago the Erasmus-Dussault Commission gave the Federal Government a twenty year plan to re-set the relationship between Canada and its Indigenous People. The report was the result of five years’ work. It was four thousand pages long and it listed 440 recommendations, most of them have not been implemented.

In 2015 the 2500 page, six volume Truth and Reconciliation Report produced 94 recommendations. Most of these have, surprise, surprise, not been implemented.

The terrible truth must be faced—which is that the violence will not end. The murders and rapes, the violence against Indigenous women and girls, will continue. Since other inquiries have failed to be acted upon there is no reason to think this one will be. The plain inescapable fact is that the capitalist class, whose interests Trudeau represents, have never cared and never will about the interests of aboriginal people. The capitalist class has two great needs that override all others. They are the needs for raw materials and markets for their products. To acquire both of

these the need land, which is why the great European industrial powers went all over the world from the 15th to 18th centuries stealing land from its rightful owners, and if any of them objected, it was their tough luck, even if it meant killing or enslaving them. This situation in Canada today is the result of that.



<http://www.cbc.ca/news/canada/calgary/sisters-in-spirit-vigil-pushes-for-inquiry-1.3257894>

girls murdered, or have disappeared over the decades.

In the words of the four person commission, the epidemic of deaths and disappearances is a direct result of a “Persistent and deliberate pattern of systemic racial and gendered rights violations and abuses, perpetrated historically and maintained today by the Canadian state, designed to displace Indigenous people from their lands, social structures and governments, and to eradicate their existence as nations, communities, families and

Great Men Are We

——for James Drought

Moses burnt a bush one day
To tablet life upon some clay.

Nero claimed his just reward
By fiddling to a burning sword.

The Inquisition used a pyre
To turn a righteous man to liar.

Shakespeare's love poems burned one night
Till quickly doused by England's might

Watt, with steam, applied the heat
To lines of men with unclad feet.

Then Marx used but a burning thought
To set afire the ill we'd wrought.

In the flickering of the flame
Kropotkin spoke in Darwin's name

While in the forge of conflagration
Stalin formed a modern nation

And in its shadow Hitler lit
The books and bodies He saw fit.

Then Truman etched the yellow race
By fission on a building's face

And Johnson came to his acclaim
By making burning napalm rain.

Dear Reader, note: historically
The man You choose is really Thee.

Deformed beast, will you next
Strike a match and light this text

Or can you, with your brain, devise
How to make a human Phoenix rise?

1966—Trevor Goodger-Hill



Socialist Party of Canada

Object

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

Declaration of Principles

The Socialist Party of Canada holds:

1. That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class, and the consequent enslavement of the working class, by whose labour alone wealth is produced.
2. That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce and those who produce but do not possess.
3. That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
4. That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
5. That this emancipation must be the work of the working class itself.
6. That as the machinery of government, including the armed forces of the nation, exists only to conserve the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into an agent of emancipation and the overthrow of plutocratic privilege.
7. That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
8. The Socialist Party of Canada, therefore, enters the field of political action determined to wage war against all other political parties, whether alleged labour or avowedly capitalist, and calls upon the members of the working class of this country to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labour, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.

The Impossibilists: A brief profile of the SPC	\$12.00
The Russian Revolution	1.50
Pour le Socialisme Mondial	1.50
Socialism as a Practical Alternative	1.50
Housing & the Insane Priority of Building Profits	1.50
How the Gods Were Made	1.50
Some Aspects of Marxian Economics	1.50
The Right to be Lazy	1.50
The Market System Must Go!	1.50
Why Reformism does not Work	1.50
Marxism Revisited	1.50
Socialist Principles Explained	1.50
How We Live - William Morris	1.50
Marxism and Darwinism – Pannekock	1.50
From Capitalism to Socialism	1.50
An Inconvenient Question -	
Socialism and the Environment	1.50
What's Wrong with Using Parliament?	1.50
Socialism Or Your Money Back	2.50
History of Economics: A Scientific Investigation into the Political Economy & Its Swindler 'Economics'	1.50
Bill Pritchard Revolutionary Socialist: Life of the Socialist Party of Canada & the OBU, 1910-1922	3.00
Fred Casey Thinking: An Introduction To Its History & Science	6.00
Fred Casey Method in Thinking: An Introduction to Dialectics	6.00

Postage extra - send postal code for an estimate of the cost. Return this form along with cash, cheque or money order to: The Socialist Party of Canada

PO Box 31024 Victoria BC V8N 6J3

Name _____

Address _____

City _____ Postal Code _____

Contact

The Socialist Party of Canada
Box 31024 Victoria BC V8N 6J3

British Columbia

John Ames ~ johnrmames@yahoo.ca

Manitoba

Jaime Chinchilla-Solano ~ jaimech@gmail.com

Ontario

John Ayers ~ jayers4@cogeco.ca

Quebec

Samuel Lin ~ samuel.lin9212@gmail.com

New Brunswick

Jeff Spicer ~ jeffspicerd1@hotmail.com

To become a member of The Socialist Party return this form to the Socialist Party of Canada Box 31024 Victoria BC V8N 6J3

Name

Address

Email

